Surára
Pakidái

411 /24 cont./
482 lancet-shaped bamboo points, is worn on a neck cord by every hunter and warrior, who has it hang down on his back so that it does not interfere with the stretching of the bow.

411 /25/ Quivers of the same form and carried in the same way
184 are also found among the Waikâ, as may be seen from a photograph by Zerries (116). Moreover, the Hamburg Museum für Völkerkunde und Vorgeschichte owns such a quiver, though without decoration, from the Xamatâri (Boeldecke Collection, 56.15:3a).

●372 4. Fire-making Apparatus

Tied by means of a string of cotton or curauâ (Bromelia fiber) to every Surâra and Pakidâi quiver at the top and bottom is the fire-drilling apparatus -- borôrohfk -- which consists of a lancet-shaped hearth -- panâibequehfk -- and two drilling sticks --
[824] ihirupehfk (Fig. 5). Both parts are made from the soft wood of the
[184] wild cacao tree -- porôroâ -- exactly as among the Waikâ (117).

117. Schuster, 1958b, p. 17.

372 Koch-Grünberg documents such a fire-drilling apparatus for the
114 Xirianâ (118), but without mentioning the material. On the basis

118. Koch-Grünberg, 1923a, p. 311.

of a specimen which he brought back for the Hamburg Museum für Völkerkunde und Vorgeschichte (Koch-Grünberg Collection, 12.25:124), however, one may state that it is likewise made of
[411] the wood of the wild cacao tree. He says nothing at all about quivers and thus does not seem to have found any. Nor did I find elsewhere in the literature any parallels for the very practical combination of quiver and fire-making apparatus (119). Nevertheless,

372 119. That it is well-known among the
411 Xamatâri, however, is proved by two ob-
184 jects from that tribe in the Hamburg Museum
114

Surára
Pakidái

/25 cont./

372
411
184
114

119.(cont.) für Volkerkúnd und Vorgeschichte (Boeldecke Collection 56. 15 3a and b), and presumably the fire-making apparatus is likewise fastened to the quiver among the Waiká. Definite statements about this by Zerries and Schuster have not yet been made.

Fig. 5. Bamboo quiver with fire-drill apparatus tied on.

372 Nevertheless,
[484] it is perfectly obvious, for if the Surára and Pakidái men on war and hunting expeditions are unable to return to the maloka in the evening, they are able to kindle a fire along the way in three to four minutes. To do this a man in a squatting position holds the hearth on the ground with one foot and drills with the palms of his
[412] hands (Ill. 31). The holes of the hearth are previously bored with
[237] a knife made of the sharp tooth of the cutia (Dasyprocta aguti L.) (See P. 116) and are /26/ connected with a small groove at the side.

372 /25 cont./
(see p.116) and are /26/ connected with a small groove at the side. The hole is enlarged by the drilling. There is loosened a fine dust which slowly starts to smoke and glow and, by way of the groove, falls on tinder previously placed next to it (dry grass, leaves, or dry splinters of bamboo), which quickly catches fire. Cautiously the man blows upon it, and a short time later a flame leaps up. This requires a great deal of practice and skill, however; often he [171] has blisters on his hands after drilling. This is the most widely distributed method of producing fire in South America (120). In their malokas

120. Nordenskiöld, 1924, pp. 118-125 and Map 13.

the Surára and Pakidái preserve the fire.

283

5. Twining and Spinning

[824] For making thread and cord the leaf fibers of a Bromeliaceae, curauá (121), and cotton are used, the latter, however, only in more recent times.

[114] [171]

121. Koch-Grünberg also verifies the use of this material for the northwestern Brazilian tribes (Koch-Grünberg, 1910, p. 210).

[462] While to this day the curauá fibers are worked, mostly by men and only occasionally by women, with the right hand against the right thigh in the direction of the knee, to produce thread twisted to the right (122), a spindle is used to make cotton thread,

[171]

122. Threads which are not spun with the spindle are twisted to the right among most of the South American tribes. There are exceptions, however, for among a few nations of northwestern South America threads twisted to the left are more prevalent, and

/51 cont./

285 [192] [824] Then there are small baskets with handles and square bottoms -- yorohſkes -- (Ill. 36), in which women keep their ornaments, arm, leg, and chest cords, the spindle and balls of cotton. To make these, split lianas are again used. The technique employed is very primitive, for the plaiting strip is merely led [184] alternately over and under a plaiting strand (287). The shape of

287. Max Schmidt includes this technique in the first principal group of South American plaiting (Max Schmidt, 1904, pp. 492/93).

these little baskets seems to be peculiar to the Surára and Pakidái, for in the literature I have not yet found a corresponding description with reference to other tribes.

285 824 372 Simple plaited fire-fans -- xuhéma -- are made of the leaf-stalk sheaths of the tucumã palm (Astrocaryum sp.). They have an elongated shape, and the ends of the strips are tied together to form a handle (Fig. 22).

285 372 174 171 Similar fans, but more evenly worked, were found by Koch-Grünberg among the Makiritare, Yekuaná /Yecuana/, and Guinaú in the catchment area of the upper Orinoco (288), from which one

288. Koch-Grünberg, 1923a, p. 345 and Pl. 24, 6.

might conclude that this object reached the Surára and Pakidái from here, probably by way of the Xiriána. The reverse route might also be possible, however, if only because most of the Karaiben and Aruak tribes of Guiana use fire-fans with a handle set crosswise (289).

289. Roth, 1924, pp. 291 ff., Pl. 78, 79, and Fig. 91.

2: Becher--113 E-5 (1955-1956) 1960 SQ18 Yanoama SQ18
Surára
Pakidái

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854
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287
[413]

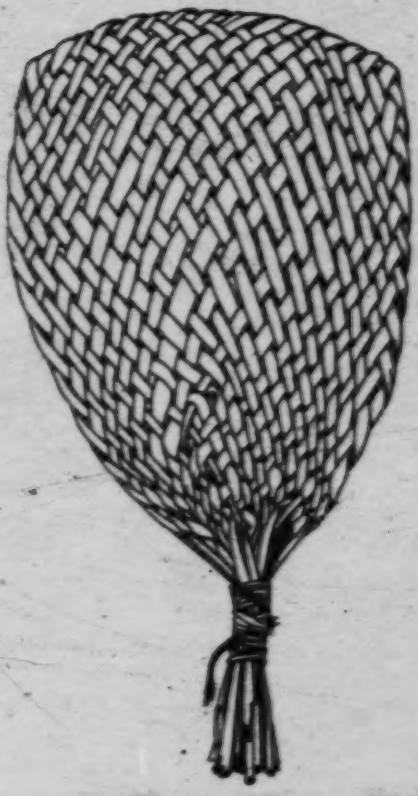

Fig. 22. Plaited fire-fan.

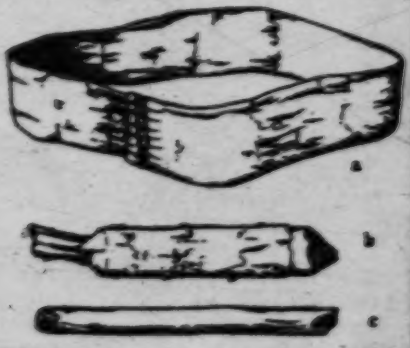

Fig. 23a. Band for carrying children, made of embira tree-bast.

Fig. 23b. Part of an embira trunk with beaten tree-bast which has already been partly pulled off.

Fig. 23c. Bast-beater made of embira wood.

Surára
Pakidái

/113 cont./

539 chief delight was to kill small birds with his little bow and arrow. But one night, for fun, /114/ he aimed at the moon and shot off his arrow. At once an eclipse of the moon set in. Blood dripped down and poured like a flood over the entire earth (554). From this blood came all the Yanonámi, that is,

[784] [821]

554. For this reason the Surára and Pakidái children are strictly forbidden to this day to shoot their arrows in the direction of the moon.

the Surára, Pakidái, Puseheweteri, Aramamesteri, Xiriána, Karauateri, Waikâ, etc. (see p. 12).

539

The Origin of Fire

• 392 The virgin forest with its wealth of plants and fruits was already created, and human beings, as well as all kinds of animals were living upon the earth. Only fire was still lacking. Besides their vegetable food, the human inhabitants were therefore able to eat only raw meat, and at night they shivered in their hammocks. They knew, however, that the cayman (jacaretinga) had fire in its mouth. Despite all entreaties, it would not give up any of it. So people resorted to a ruse. They asked the hummingbird to fly around the cayman and make jokes. At first the cayman was unmoved and took no notice of the little bird. But finally he could not suppress his laughter any longer, whereupon fire shot out of his opened mouth. The people were very happy about it and thanked the hummingbird extravagantly.

2: Becher--275 E-5 (1955-1956) 1960 SQ18 Yanoama SQ18
/10/ Surára, Pakidái

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Ill. 29. Pakidái woman with baby in a cotton hammock

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Ill. 30. Sleeping place for young dogs ("dog bed")

Ill. 31. Pakidái Indian making fire

/202 cont./

372 They make fire by the rotation method, and the sticks which they use in this process are carried with them tied to the quiver (cf. Barker, 1953, p. 462, Fig. 6). If the camp is situated at a relatively short distance, the women carry a piece of lighted firewood upon which they blow on the way so that it will not go out. Fire is a source of light and heat in the rancherías, and they keep it burning all night long to protect themselves from the cold, from evil spirits, and from dangerous animals.

213 The Sanemá women spin cotton by means of a spindle which they roll on the thigh. The cord is twisted with three threads.

286 301 294 352 They do not weave and use the thread only to make ornaments, guayucos /loincloths/, and sometimes hammocks /hamacas/ and güenepes. The baskets that they manufacture are well made and are very useful for carrying the products of the conuco, firewood, and sometimes large pots made of baked clay; the method that they employ to make baskets (twining) is primitive, common to the marginal peoples of South America. The Sanemá make pottery vessels, conical in shape, but their method is very primitive. The most common container is the gourd.

285 [323] 323 415

412 [237] A cutting implement (gouging tool) which is widely used is the knife made with agouti teeth. It is used exclusively by the men and is made by attaching an incisor of the rodent to a small stick 10 centimeters long by means of gum and a fine plant-fiber. The men carry it in the quiver, under their arm ornament, or, as we saw on the upper Ventuari, in the opening of the ear lobe. With this instrument they make arrows; it is used to mount the point or to open the lower end of the shaft where the peg, provided with a groove for the bowstring, is inserted. The groove is also made with the tooth knife. Becher (1960, p. 54) reports that jealous Surará and Pakidai men sometimes use it to wound their wives, and an informant from the Ereb to told us that they also used it to gouge out the eyes of enemy men who had been captured and identified as murderers of a member of the group. The Indian said that once they have gouged out the eyes they free their victims, who die a few days later in the forest. The knife is sharpened with a stone. This type of primitive knife has been found in most of the Yanoama subtribes: Waika

[593] [727] [184]

/206 cont./

224 825 part on his dog. The hunter must also know a great variety of calls for attracting the animals and birds and, above all, know which arrow to shoot in order to kill the animal which may come in answer to his call.

224 775 All this and a great deal more about which we are ignorant must be learned by the Sanemá hunter in order to have the benefit of his knowledge not only on earth but also in the world of Omao after his death. An expert hunter continues to be one in "heaven" and there he will have the opportunity of recompensing Omao for the benevolence showed him during his earthly life.

224 The Sanemá hunt with bow and arrows. Usually each man carries with him, in addition to his bow, five arrows and a quiver with various types of points.

[415] [372] The quiver, made of bamboo, is carried, hanging by means of a bejuco, from the neck, on the chest, or across the back. In most cases they carry, tied to the same quiver, some small sticks with which to kindle fire. In the forest they pull out with extraordinary speed the point best suited to kill the animal which comes within range, and it is surprising with what dexterity and speed they can shoot one or several arrows.

If there are several hunters surrounding a pack of peccaries or a group of monkeys, the booty belongs to the one who kills it.

It seems that the Sanemá of the Erebato also use a kind of trap (Schwippgalgenfalle), particularly to capture the lapa /paca/ or deer (20).

20. It would seem that this trap reflects a cultural borrowing among the Sanemá, since the Surará, Pakidai (Becher, 1960, p. 77), and Waica (Zerries, 1956c, p. 151) do not have it.

223 In order to catch birds, the hunter climbs up into a very high tree and hides there behind some thick branches. He attracts the birds with whistles, and, when they are near, he shoots them; a companion waits at the foot of the tree for the prey's fall, in

/462 cont./

Fire

372 The Guaika /Waica/ use the system of simple rotation to make fire. This consists of a piece of soft wood, flattened on one side and rounded on the other, about four centimeters wide at one end, and whose tapering shape ends in a blunt point at the other end. With the tooth of a large rodent they make a circular cut in it near its broader end, and in this is inserted a slender stick (from 30 to 40 centimeters /sic/ in diameter at its base). This stick is held between the palms of the hands and given a rotating movement until a spark burns in the wood dust which has been formed by the rotation of the stick in the hole made in the board. (See Fig. 6.)

[237] [412]

[824] /463/ The tapered piece of soft wood is of cacao, in which several successive holes can be made, and each hole can be used several times for lighting a fire.

In general there is someone in the settlement who has a fire lighted, so that when some native needs fire he obtains it there. In order to carry fire a short distance, two or three lighted sticks are tied together, forming a fagot. When they travel at night, they carry lighted torches to protect themselves against animals

373 416 484

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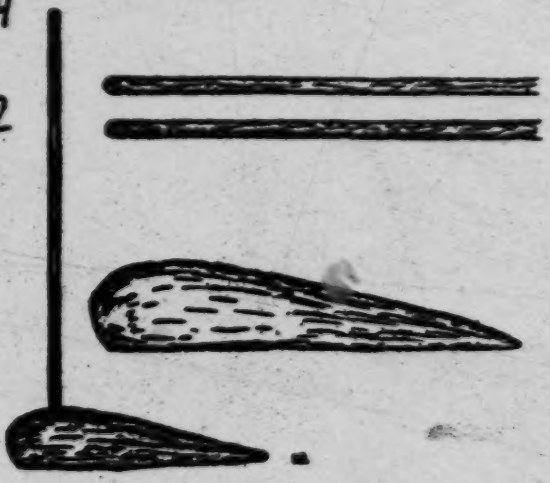

/Fig. 6/

/463 cont./

373 as well as to light the path. Torches of gum and resin are also
416 used sometimes on the paths during the night, but the common
484 type of torch is the fagot of tied pieces of wood. A group which travels at night (as occurs when they are returning after nightfall from the work of fishing) may carry only one torch. Then they stop from time to time to arrange the joined sticks and to revive the fire, keeping it from going out.

373 The wood fire is the principal source of light and heat in the
374 settlements. The fires are kept lighted during the entire night, both to produce warmth and for protection against predatory animals and the spirits of human beings which have returned.

372 There do not seem to be any beliefs or ceremonies related to the production and maintenance of fire.

Weapons

411 The principal weapon of the Guaica /Waica/ is the bow and arrow. They also use macanas.

[824] The bow is made of palm wood, generally of "pijiguao,"
[283] with a strong string made of threads of bark. This string has three or more threads of twisted bark, which give it great strength.

[249] The shafts of their arrows are made of the festooned part
[237] of a certain wild cane, which they cultivate in their "conucos." They feather them with the points of wing feathers of wild turkeys.

Arrow points vary according to the type of game which is to be the target. The wide bamboo point is used /464/ principally against large land animals; the bone one for shooting large and medium-sized birds, and the poisoned points principally for monkeys. Any of these points might be used against man in the event of war. Against small birds they shoot the shaft, first removing the point, or they use a point ramified at the end, made out of a small branch quickly broken off some nearby plant. The accompanying Fig. 7 /see p. 35/ shows the different types of arrow points of the Guaika. /Fig. 7 appears here./

7: Barker--63 M-5 (ca. 1951-1953) 1953 SQ18 Yanoama SQ18
Waica

Plate III

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The men cook the meat from hunting. El Platanal. (Photo. by the author.)

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They produce fire by making a little stick rotate between the palms of the hands, with the friction end resting on a piece of soft wood. El Platanal. (Photo. by the author.)

9:Grelier K-5 (1951) 1957 SQ18 Yanoama SQ 18
Waica

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482
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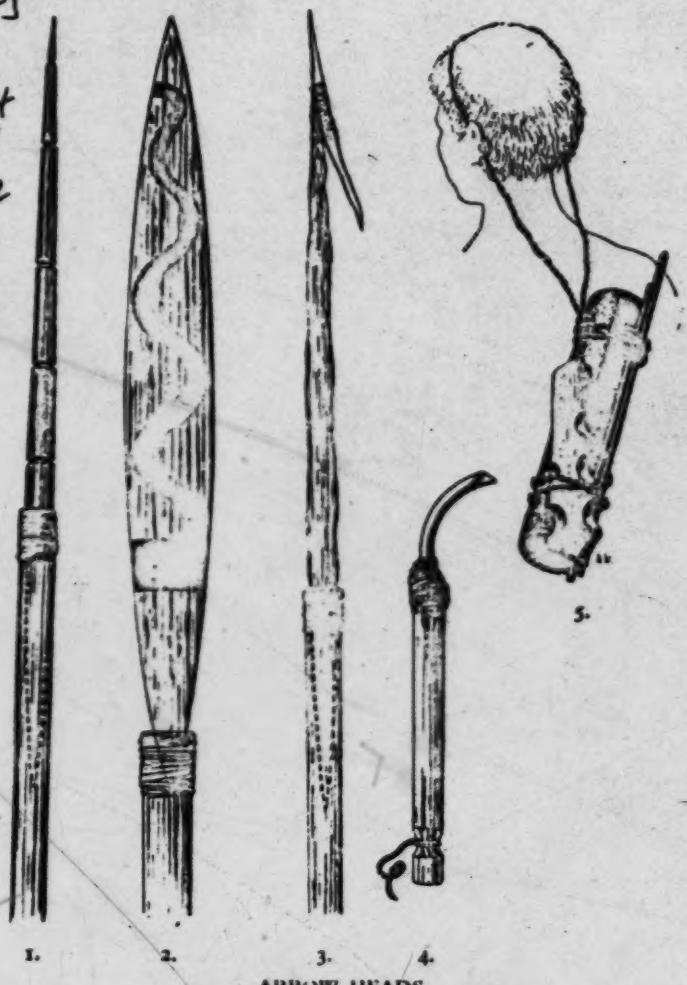

1. 2. 3. 4. 5.

ARROW HEADS

1. Notched point designed to break off in the wound. These points measure from eight to twelve inches in length. 2. Bamboo blade pointed at both ends and therefore reversible. 3. Harpoon point. The bone barb is skilfully bound in position. 4. Small knife; made from the incisor of the capybara and fixed to a wooden handle. The whole measures about six inches. 5. The Waika is rarely separated from his quiver made from the stem of a bamboo in which he also carries his firestick.

9:Grelier K-5 (1951) 1957 SQ18 Yanoama SQ18
Waica

supple wood and well over six feet long, it is very powerful. With it the Waïka can shoot an arrow more than a hundred yards and can hit a *paujil*—a bird about the size of a turkey—at forty yards. Normally two or three arrows are carried and they are as long as, if not longer than, the bow itself. The shafts are made of reed which, Cardona said, is specially grown for the purpose on their plantations, and are feathered by falcon's feathers. The feathers are meticulously tied in a near-perfect spiral with thread of forest cotton or morisco palm fibre. Each arrow has a different head specially adapted to a particular purpose. Spare arrow-heads are carried in a quiver in which also is carried fire-making material to protect it from the damp.

The quiver is a simple bamboo case to which are also tied a firestick and a number of little knives made from the incisors of a large rodent called a capybara. It is carried on the back by means of a string slung round the forehead.

Such comprise the simple impedimenta of the Waïka on his journeys through the forest. The women, who accompany their mates on their many ceaseless wanderings, presumably have their own burdens to carry, but we saw nothing of them until we visited our first native village on the next day.

As we went up-river we came across the remains of a rude bridge which had formerly spanned the two hundred yards of river and which had been carried away by the flood waters. It was the biggest bridge we had seen although we had passed a number of lesser ones fashioned of lianas spanning the tributaries. On the bank where the bridge had been were some twenty natives and a handful of children.

"*Apo! Shori! Apo!*" they greeted us.

We knew from Butrón that, though his men were accustomed to replenish their banana stocks at this place, they had so far never been allowed to visit the village hidden somewhere in the forest.

The Waïka lives on wild fruits, fish, meat and the produce of plantations adjacent to his villages. Most of his time he spends wandering in the forest and his fleeting appearances at his village occur usually only when natural resources fail or when he has to defend himself against an enemy horde. He knows

9:Grelier K-5 (1951) 1957 SQ18 Yanoama SQ 18
Waica

Barker told us that it was no more than a temporary stopping-place on one of the jungle trails, no family ever remaining for more than a week. And so we found on our various return visits. The inhabitants were always different and their numbers varied considerably. Barker could not tell us how frequently these villages occur in the forests. He said he had been to only one other during his seven months' stay.

Every home possesses two or three calabashes, gourds and baskets, all dyed with ochre and some decorated with macaw or toucan feathers. All such objects of daily use have loops of string tied to them by which they can be hung from the hut's roof. Each family also has its little knives of capybara teeth. Firesticks are kept carefully packed away to keep them dry during disuse, as fire is always available from glowing embers that are never allowed to go out. We saw a number of baskets which women carry on their backs, but could not discover what they were used to carry—probably household utensils in the course of their journeyings. I could find no Waika musical instrument, but in one hut, the only one with no hammock in it, I came across a sort of fibre cape hanging from a beam. As this was the only garment of any sort that I saw, it may well have been a ritual robe.

In every house there was at least one fire, and joints of unskinned peccary and branches of green bananas hung from many rafters. In an unornamented earthenware jar shaped like a bell we saw a peccary's head boiling whole with all its hair and skin. In another hut a child was eating a small alligator which had been grilled on the embers.

The Waikas do not know salt and spat out the little we gave them in disgust. We thought that perhaps the huge quid of tobacco which the men, women and children keep under their lower lips might perhaps compensate for this deficiency. As with the Guahariboes, the women make up the quids every morning, impregnating them with their own saliva before passing them on to their mates.

Barker said he had never known Waikas to build or use any sort of river-craft—not even a raft. He told us that the

722 361 villagers return from their visit, returning only to fetch food from the garden. When the men are away on a raid, the women and children are concealed in these temporary sites 221 361 574 922 until the men return. During the dry season when raiding and feasting are common, villages are frequently deserted; the men are away on a raid and the women and children are hiding in the jungle, or the entire village has gone off to participate in a feast at another village. This pattern has rather unfortunately been described as nomadism, or semi-nomadism, by a number of students of Yąnomamö culture. I wish to emphasize that the Yąnomamö population movements, annually or over a longer period of time, are almost exclusively a function of their warfare pattern and not economic considerations, as is implied in the use of the terms nomadism and semi-nomadism.

422. 484 [411] [415] [372] [237] [352] [123] All males above 13 or 14 years of age have a bow, arrows, a bamboo case for carrying extra arrow tips, a fire drill, and several 'knives' made from the incisors of the agouti rodent. Both sexes have either a cotton or a vine hammock. These possessions are easily carried by the owner on long trips and are rapidly packed. Whenever I wanted to accompany a group of people on trips to other villages they always complained about how much of a burden I would be. It always took me several hours to prepare my packs, and I always took more than I could comfortably carry myself, having 484 to hire some of them to assist me. They, on the contrary, could be ready to depart within ten minutes of their decision to leave, having only to roll up their hammocks and pack a few

11: Chagnon E-5 (1964-1968) 1968 SQ18 Yanoama SQ18

278 layer of poison. Sometimes other ingredients are added to the poison to make it stickier and less soluble. Without these ingredients, the poison would be washed off by the rain. As an extra precaution against this, some men wrap a leaf around the curare point after it has been attached to the arrow.

415 411 [824] [438] [239] Arrow-point quivers are made from 2-inch bamboo sections of about 18 inches. The quiver is essentially a tube of wood with a natural joint serving as the bottom of the case. The bamboo grows wild in large stands, and some villages specialize in collecting it, making quivers, and trading them to other groups. A piece of monkey, snake, or jaguar skin, molded to fit over the top prevents water from getting into the tube. It usually contains a dozen or so extra arrow points, fibers for fastening the points to the arrow shaft, a ball of resin used as adhesive, a few splinters of bone used to tip one kind of arrow point, and, occasionally, a magical charm. A fiber or cotton string is tied around the bamboo tube near its top, and a loop is fashioned so that the tube can be worn around the neck. It hangs down the middle of the back.

372 [824] The Yąnomamö attach their fire drills and a pair of agouti-tooth knives to the outside of the bamboo quiver. The fire drill is made from the wood of the cocoa tree and consists of one or two 20-inch long, slender shafts, circular in cross section, and a 12-inch long lanceolate-shaped piece of cocoa wood into which have been worn several holes. The latter piece of wood is placed on the ground and held firmly in place by the foot. The tip of the slender shaft is placed into one of the holes, and the shaft is twirled rapidly with the palm of the hands; the heat of the friction ignites the wood dust that results from the spinning tip, and this is immediately transferred to some cotton tinder. The men usually work in pairs to start a fire, as the dust cools off by the time a single man can get his hands back up to the top of the slender shaft to begin another downward twirling motion.

412 [237] The agouti-tooth knives are manufactured from the lower incisor of the agouti rodent. The incisors are long, slender, gently curved, and very sharp. The tip of the incisor is shaped like a wedge and is frequently indented. The exterior part of the tooth is much harder than the pith so that a very sharp edge protrudes slightly above the softer, decayed dentine. The Yąnomamö keep the dentine worn down by periodically "sharpening" the tooth; this is accomplished by cutting into a particular kind of reed, which apparently contains a corrosive ingredient that attacks the dentine but does not affect the enamel of the tooth. The base of the tooth is fastened in a short piece of wood [314] by a resin adhesive and a fiber wrapping. The completed knife is as sharp as any steel [284] chisel, but because of its small size, its usefulness is limited. It is primarily used to whittle lanceolate arrow points from bamboo, a very time-consuming job.

226 The jungle also provides another kind of poison used by the Yąnomamö to kill fish. The men select a small stream, dam it up, and put the juice of a vine into the water. This stuns the small fish, which then float to the surface where they are scooped up by the women either by handfuls or with loosely woven, shallow baskets (see Fig. 2-2). If the woman is in the middle of the stream, she empties the contents of her basket into her hand and then stores the handful of squirming fish in her mouth until both the basket and her mouth are full. If larger fish are caught, the women bite them behind their heads to kill them and toss them out on the bank. The first one in the stream takes a chance on locating an electric eel; if she is shocked, the others try to locate the eel with sticks and kill it.

11: Chagnon E-5 (1964-1968) 1968 SQ18 Yanoama SQ18

and the men ran back to the respective houses, each making a noise—"Bububububububu"—as he ran. When they reached their hammocks, they all simulated vomiting, passing out of their mouths the rotten flesh of the enemy they had symbolically devoured in the line-up.

They retired for the night. Many of them wept and moaned, mourning the loss of their friend and kinsman, Damowä. At dawn the women went to the gardens and gathered large quantities of plantains. These were carried to the raiders, wrapped with their vine hammocks, and deposited outside the village for the men to collect as they marched in single file to war.

The men painted themselves black again (Fig. 5-3). Some even put on bright red loincloths which I had traded to them, as the warrior line-up is a spectacle in which the younger men can show off to the girls. The loincloths were left behind when the men departed. They tinkered with their bows and checked to see if the bowstrings were weak at any spot, sharpened their best arrow points, and waited nervously for Kaobawä to signal for the line-up to begin again. The *waya itou* was repeated, each man marching to the center of the village and taking his place in line. This time, however, they did not sing the war song. They merely shouted, as they had done the previous night, waited for the echo to return, and marched dramatically out of the village. Their mothers and sisters wept or shouted last minute bits of advice as they left the village: "Don't get yourself shot up!" "You be careful now!"

The men picked up their supplies of food where the women had cached them and left for Patanowä-teri. Kaobawä had been complaining all year of severe pains in his lower back, abdomen, and urinal tract, and was in considerable pain when he walked. Still, he insisted on going on the raid, suspecting that the others would turn back if he did not lead it. The raiders had not been gone five hours when the first one came back, a boastful young man, complaining that he had a sore foot and could not keep up with the others. The next day a few more young men returned, complaining that they had malaria and pains in the stomach. They enjoyed participating in the pomp of the *waya itou*, for this impressed the women, but were, at heart, cowards.

The raiders travel slowly their first day away from the village. They have heavy burdens of food and try to pace themselves so as to arrive in the enemy's territory just as their food runs out. They also attempt to reach a point in the enemy's neighborhood that will permit them to reach his village at dawn: far enough away so that enemy hunters will not discover their presence, but close enough to the village that they can reach it in an hour or so from their last camp.

The men use fire only when they camp at a considerable distance from the enemy's territory. As they approach their destination, they exercise greater caution. Their final evening is spent shivering in the darkness, since they dare not make a fire to warm themselves. Most of the raiders emphasized this, as sleeping without fire is considered to be both dangerous and uncomfortable. The danger lies in the possibility of jaguar attacks, but even more in the fear that spirits will molest the unprotected raiders. On the last evening the raiding party's fierce ones have difficulties with the younger men; most of them are afraid, cold, and worried about every sort of hazard, and all of them complain of sore feet and belly aches.

The raiders always develop a strategy for attacking the unwary enemy. They usually split into two or more groups and agree to meet later at a predetermined location